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Vol. VI.

No. 3

THE AMERICAN INDIAN MAGAZINE

A JOURNAL OF RACE PROGRESS

EDITED BY GERTRUDE BONNIN

AUTUMN NUMBER

1918



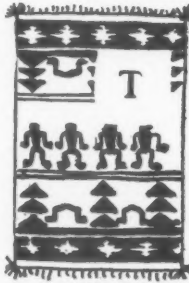
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THE AMERICAN INDIAN MAGAZINE



he American Indian Magazine is issued quarterly and published at Cooperstown, N. Y.

The editors aim to make this journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental or sectarian control.

The Editorial Board invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Magazine merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Editors but upon a free platform free speech is not to be denied. Contributors must realize that this Magazine cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

The purpose of this Magazine is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Magazine such works of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All contributions should be sent to The Editor of The American Indian Magazine, 707 20th St., N. W., Washington, D. C., and not to the publication house at Cooperstown, N. Y.

The American Indian Magazine

Published as

The Quarterly Journal of the Society of American Indians

Vol. VI

AUTUMN NUMBER, 1918

No. 3

GERTRUDE BONNIN, Acting Editor

Editorial Board

SHERMAN COOLIDGE, President JOHN M. OSKISON, M. A.

HENRY ROE-CLOUD, M. A. GRACE COOLIDGE

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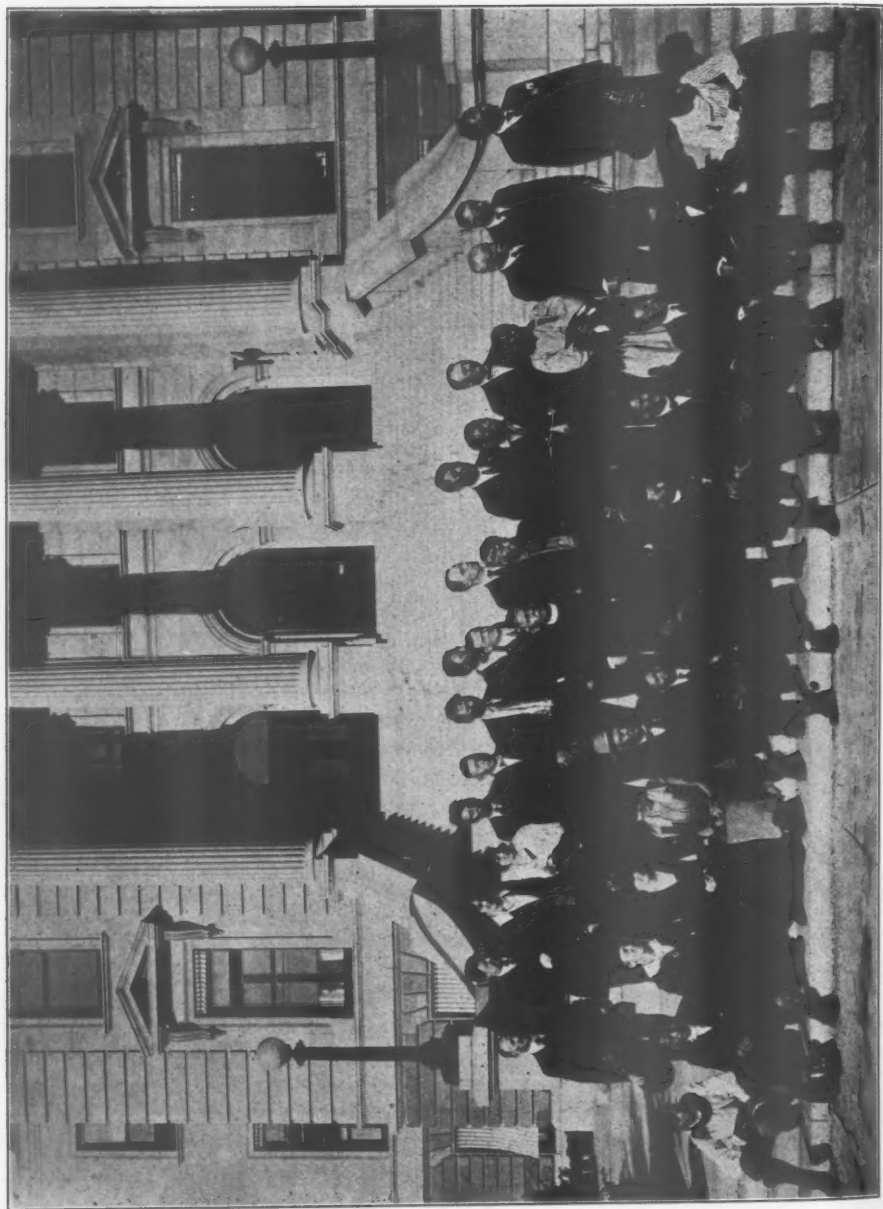
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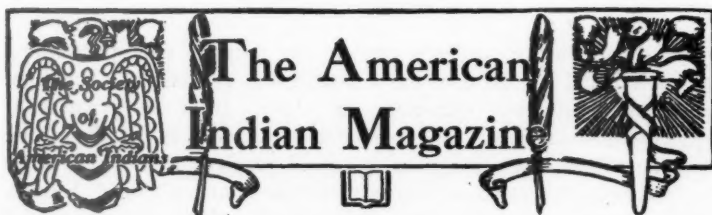
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GROUP OF MEMBERS ATTENDING SEVENTH CONFERENCE IN FRONT OF THE CAPITOL BUILDING, PIERRE, S. D.



The Quarterly Journal of the Society of American Indians
"For the Honor of the Race and the Good of the Country"

Vol. VI

July-September, 1918

No. 3

EDITORIAL COMMENT

BY GERTRUDE BONNIN, ACTING EDITOR

THE Pierre, (S.D.) Conference is an accomplished fact. In these trying war times it was a privileged sacrifice to journey there.

Three of the S. A. I. officers absent are in military service. Arthur C. Parker, President, is on military duty "Somewhere in America"; John M. Oskison, First Vice-President, is serving "Somewhere in France"; Margaret Frazier, Vice-President on Membership, is a trained nurse in the Red Cross work at Camp Bowie, Texas.

The Honorary President, Rev. Sherman Coolidge, presided over the meetings.

The delegation of members though numerically small, was strikingly representative. There were gathered together in behalf of Indian welfare work—Arapahoe, Apache, Oklahoman, Ojibway, Ute, Pottowatomie, Sioux from different tribes and others.

It was gratifying and significant that in the face of the Conference dates having been designated for country fairs on all Indian reservations under Indian Bureau management, a successful conference was possible. Faithful Associate members crossed the continent to attend the American Indian Conference. Many new members were added to the rolls during the meeting.

The hospitality of the citizens of Pierre will ever be cherished in memory.

The spirit of a great united American brotherhood fighting in a common cause,—the defense of world democracy, pervaded the whole affair. American Indians are watching democracy, baptized in fire and blood overseas. They are watching the christening with mingled feelings of deepest concern,—the thing lies so close to their hearts it is difficult to give it expression. Indian soldiers lie dead on European battlefields, having intermingled their blood with that of every other race in the supreme sacrifice for an ideal.

Surely, the flaming shafts of light typifying political and legal

equality and justice,—government by the people, now penetrating the dark cloud of Europe are a continuous revelation. The light grows more effulgent, emanating as it does from the greatest of democracies,—America. The sunburst of democratic ideals cannot bring new hope and courage to the small peoples of the earth without reaching the remotest corners within America's own bounds.

Frank discussions are apt to call forth suppressed emotions of the American Indian but need not thereby create ruffled feelings. The Society of American Indians is compelled by the stress of the times to consider and discuss higher education for the Red Man and the rights of small peoples at its Annual Conference.

It is needful to thrash out the truth about Indian matters. Truth and justice are inseparable component parts of American ideals. As America has declared democracy abroad, so must we consistently practise it at home.

The American government is one where the voice of the people is heard. It is therefore not a radical step nor a presumption for the native Red Man today to raise his voice about the welfare of his race. The Red Man has been mute too long. He must speak for himself as no other can, nor should he be afraid to speak the truth and to insist upon a hearing for the utterance of truth can harm no one but must bless all mankind.

The future success of the Indian as a full-fledged American citizen depends largely upon what he does for himself today. If he is good enough to fight for American ideals he is good enough for American citizenship now.

Our Conference was honored by the presence of an Indian Bureau official, Mrs. Wilma R. Rhodes, Field Supervisor. This representative of our government repeatedly took the floor of the Conference to differ from the expressed opinions of the Indian members. These debates were marked with intense feeling. The difference seemed to be the natural result of a difference of viewpoint and interest.

The Indian Bureau system was naturally defended by its representative. The members of the Conference expressed a decided preference for Public Schools and American institutions. The Bureau representative advocated the alleged sweet oil of Government Schools under the Bureau System, while the Conference members protested against what they believed to be the fat fly of paternalism in this particular brand of ointment.

The Society of American Indians appreciates every true friend but were the organization to begin naming them it would be an undertaking. The great object and purpose of the Conference is to study the interest of the race as a whole and to devise means and methods for its practical advancement and the attainment of its rightful position among the peoples of the world.

INDIAN GIFTS TO CIVILIZED MAN*

BY GERTRUDE BONNIN (ZITKALA-SA)

CHANGING WOMAN, according to American Indian mythology, has once more rejuvenated herself. Out of old age she springs up in her former youthful beauty. In a royal robe of green, she adorns herself with gorgeous flowers. Changing Woman is the personification of the seasons.

This Indian Mother-Nature has ever been much adored by the red men. In turn she has loved her black-eyed children well. Many secrets she has told them in her secret bowers. Centuries of communion with her, in Indian gardens under primeval forests, have brought forth from insignificant plants, the acclimated and perfected corn and potato. Today they are important food for the people of the earth. They are a contribution from the Red Man of America. He does not crave any praise for the benefits we derive from his labors. It is for our own soul's good that we would give him due credit, at this acceptable time.

Food conservation of the hour is our immediate duty. Mr. Hoover clearly points out how we may very materially aid our allies in saving wheat for them by our own usage of more corn and potatoes. For a brief moment thought reverts to the red man who gave us his corn and potato. Our real appreciation may not find expression in words. We are so absorbed and busily engaged in urgent war activities. We have scarcely a minute to spare for anything else. Notwithstanding these circumstances, our gratitude to the Indian for these gifts is demonstrated by our vast fields, so eloquent in their abundant annual crops. Truly, these speak louder than words.

The patriotic farmer, planting his garden and his field, may wonder as he toils in the blistering sun what service, if any, the American Indian is giving to America in her defense of world democracy. The Red Man, citizen or non-citizen of our United States, is a loyal son of America. Five thousand Indian men are in our army. Some have already spilled their life blood in the trenches. Others have won military medals "Over There." Indian women are courageously knitting sweaters, helmets and socks for our brave soldiers. The Indian has subscribed about ten million dollars in Liberty Bonds.

The Commissioner of Indian Affairs, Hon. Cato Sells, visiting four army camps in Texas, found 1,500 Indian soldiers there. Eighty-five per cent of this number are volunteers. Of the remaining fifteen per cent, some there are who did not claim their exemption, so eager were they to serve their country. Notwithstanding

* "July Indian Sentinel."

the difficulties that arise from the complicated system of classifying the government's wards, the Indian is in the front ranks of American patriotism. For absolute loyalty to the Stars and Stripes, the Indian has no peer.

It is especially gratifying that our great government did not segregate our Indian soldiers into Indian units, but permitted them to serve as Americans, shoulder to shoulder with their white brothers in khaki. Such a close companionship promises mutual benefits. The Indian is an adept at finding natural protection and hiding places. He inherits from his forefathers a wonderfully fine sense of direction which enables him to return to his starting point. Being thus so much at home in the out-of-doors, he may be an invaluable guide to our boys born and bred indoors. On the other hand, the Indian may learn much practical white man's knowledge from first hand experience; and, in their united struggle, will be gained a bond of sympathy that never was found in any book of learning.

The Indian race, once numbering about a million and a half has dwindled to about three hundred thousand. Yet in proportion to his numbers, he is unexcelled in his response to the country's call for fighting men. Were a patriotism like his to sweep through our entire population of millions, we would have in a day, an invincible army of twelve and a half million men. When we realize that the only future hope of the red man is in his educated, physically strong men, we marvel at his heroic response. This undaunted self-sacrifice of America's aboriginal son challenges your patriotism and mine. The sterling quality of his devotion to America is his most inspiring gift to the world. Well may we strive to cultivate in our hearts a better acquaintance with the Indian in our midst. He is just as worth while as the potato patch we are weeding and the cornfield we are plowing.

THE SOURCE OF STRENGTH*

BY ALFRED L. RIGGS

THE test of thankfulness is adversity. Adversity brings out the secondary value of material blessings, and the permanence of the higher gifts.

The opening spring is a revelation of God, a new creation. And yet it is not, for it is the putting forth of strength stored last summer. We honor the patient trees and the dumb hills waiting through the bleak winter, strong in the glory of spring bound up within, the stored blessing of summer days gone by. This is the earthly image of the heavenly truth.

In the spiritual realm we receive the store of spiritual strength as it is given, drink it in, treasure it, and live by the strength of it in brave patience and long suffering.

*The Word Carrier.

INDIAN SOCIETY IS WELCOMED TO CITY

OPENING MEETING HELD LAST NIGHT*

- Extracts from *Daily Capital Journal*, Pierre, S. D.

THE first session of the Seventh Annual Meeting of the Society of American Indians, was held in the hall of the House of Representatives last evening and was well attended, the hall and the galleries being comfortably filled by the delegates and those who came out to hear the program.

C. H. Jaynes, president of the Commercial Club, presided, and presented the speakers, first of whom was Governor Norbeck who welcomed the delegates to this, the former home of the great Sioux tribe. He spoke of the progress which the Indian has made in the last third of a century, since the coming of the whites to this part of the state, and of the particular interest of South Dakota in the question of individual progress from the fact that the state contains an Indian population of more than twenty thousand, which will in a short time under present governmental policies, become a part of the active citizenship of the state, and that as such their progress is one of interest to the whole state. The Governor commented on the appropriateness of the motto of the society, "For the honor of the race and the good of the country," saying that the Indian had always proved himself loyal to his friends and love for his country was always evidenced, as at the present time when many Indians not citizens, had volunteered and enlisted in the United States army branches.

Dr. Carlos Montezuma, a member of the Apache tribe, followed in a strong statement of the views of the Indian who asks advancement along educational lines. He was somewhat radical in his statements as to the governmental policy of Indian control which he says is the result of politics and patronage. That the Indian bureau is a large organization carrying many salarized positions which would be wiped out if the Indian department of the government were done away with and the Indian thrown upon his own resources, as he should be, and made to stand alone as he would need do if he were turned out to graze for himself instead of being kept in a corral as at present. He eulogized the loyalty of the Indian as shown by his voluntary response in the present war, and asked only that the Indian be given citizens' rights and then required to learn how to protect such rights under the law.

* September 25, 1918.

Dr. Montezuma is a well known Chicago physician, who when a small boy in Arizona was captured by a hostile band of Indians and was sold to the whites, as was later in the evening told by Superintendent Crandall and Henry Standing Bear, the latter saying that he brought the sum of thirty cents only to be hastily corrected by Dr. Montezuma, who assured the audience that it was thirty dollars for which he was sold. Since a child he was brought up as white boys were until he is now a successful and prominent man of the business world.

C. E. DeLand, representing the state historical society, spoke of the historical association of the Indian and his part of the United States, and his position under the treaties which have been with the Sioux, and the manner in which such treaties were observed.

The Rev. Ben Brave, of Lower Brule reservation, responded and told of the debt he owed to Rev. Thomas L. Riggs and Mrs. Riggs for his educational progress. Then of the simple life of the Indian in old days with the tepee for his home where he camped, as compared with the present day method of life with its "many useless little dishes" at the table, and the superfluous furniture in the homes. This speaker is not a stranger in the city and on occasional visits here is always welcomed by Pierre friends.

The Rev. Dr. Andress of the Congregational Church took some issue with the question of rights of the Indian over the white territory which he held as a hunting ground, that the history of the world, and of America as a part of the globe, so far as there is any visible evidence, has been one of the progress of one race over another, evidenced by the progress of different tribes or nations of Indians taking possession by superior might of the sections which they desired and pushing on the weaker nations. The speaker thought that this was evidently one of the plans of the evolution of nature itself, and that while this fact existed that in no way set aside the question of the duty of all to work together to bring the weaker up to the plane where they could become an effective force in the growth of the world, and that all should work to that end.

Mrs. Gertrude Bonnin, of Washington, secretary of the "association, then addressed the meeting, asking that the Indian be given the rights of citizenship, and took the position that the peoples of the earth could not gain anything material by attempting to push each other from place to place. The earth contains only so much surface, and it is by mutual understandings and honest agreements that all could come together in a common purpose, that of the betterment of all mankind. Mrs. Bonnin stated that the Indian is not asking that the land he once claimed be given back to him, but that he wants the help of the white-man to give him a better education and equipment to carry on his own fight in the progress of the world; to be given an opportunity to get into the colleges of the land on his own responsibility, with the money used in his education in separate

schools to be used in placing him where he can secure the same advantages of whites in the same schools. She told how the Indian patriotism and love of native country, had resulted in over *6,000 enlistments in the army of America in the present world conflict for the betterment of humanity.

Mrs. Bonnin is a member of the Sioux tribe and says that her visit to Pierre has vividly brought to mind the days when she was a little girl and played along the banks of the Missouri in Charles Mix county.

Superintendent C. J. Crandall of the Pierre Indian School, the Rev. T. L. Riggs, of the Oahe school, spoke briefly of the progress of the Indians, and Dr. Moffett of New York, Associate Chairman of the Society, and Henry Standing Bear of Wanblee, on Pine Ridge Reservation, and a Carlisle student, responded to their talks. Standing Bear telling of his difficulties in securing an education, which he said was not yet what he would like to have. That it began with the opposition of his mother to his leaving home for such purpose, and was continued under many discouragements to an Indian boy, but he continued under discouragement until he secured a fair proficiency and wanted to see the next generation so much farther than he had been able to go.

The program was interspersed with band music.

In bringing the meeting to a close Mr. Jaynes stated that the members of the conference would no doubt be interested to learn that the first monument to be erected in South Dakota in honor of a soldier to give his life in the present war, was to his knowledge, at Rapid City in honor of an Indian boy from that place who died in France.

SESSIONS OF GREAT INTEREST AT THE ST. CHARLES

Extracts from Pierre Daily Capital Journal.

The seventh annual meeting of the Society of American Indians in convention in this city, is proving of decided interest to the public as is evidenced by the number of outsiders who are attending the meetings at the St. Charles hotel parlor. The society, which stands for higher education and the general betterment of the Indian race, is composed of Indians well known in educational, business, and religious circles, a representative number of whom are in attendance at the present meetings. War and war work, however, have cut down the attendance considerably for three of the officers alone are in the service, and conditions of the time have prevented a number of members from being present. In the absence of the president of the association, who is in the army, Dr. Sherman Coolidge, honorary president, is presiding.

* Later estimate places Indian enlistments in the Army at 10,000.

At the meeting last evening* Chauncey Y. Robe of the Rapid City Indian school, gave an address on "Indian Patriotism," relating incidents of the present war and telling of the number of voluntary enlistments among the Indians, which have testified to their loyalty. He told the story of Private James Stiff Tail, a full blooded Sioux of South Dakota, and a former student of the Rapid City school, who with another Indian soldier were recently mentioned for deeds of valor in France, the former giving his life after crossing the enemy lines and securing valuable information. He stated that the Indian race as a whole was not ready to offer the pipe of peace to Germany until the government of that country was so crushed that the people of the world might live under freedom and democracy. Mr. Robe is a pleasing speaker and his address last evening was of interest to all who heard him.

Mr. M. K. Sniffen of the Indian Rights Association and an associate member of the society, spoke at some length, taking "Indian Work" as his subject. Mr. Sniffen devotes his entire time to work among the Indians and comes here from a recent trip in the south where he has been visiting reservations in Oklahoma, New Mexico, Arizona and other states. In an interesting talk he told of conditions among these Indians, telling of their need of governmental attention in a number of districts, especially where tubercular trouble is prevalent.

Dr. Sherman Coolidge was the last speaker and related a number of Indian stories and told of the sign language of the race in a most entertaining manner. During the course of his remarks Dr. Coolidge told of his first visit to Columbus, Ohio, when but a small boy unable to speak more than a few words of English and then of his next visit to that city years later as a member of the clergy, when he addressed the University of Ohio. Dr. Coolidge is an eloquent speaker, who never for a moment loses the interest of his audience.

AT THE INDIAN CONVENTION

Extracts from Pierre Daily Capital Journal.

The meeting at the Indian conference held at the opera house last evening* was largely attended. The Rev. Sherman Coolidge presided and the meeting opened with "Over There" played by the home guard band. Dr. Carlos Montezuma was the first to speak and began his address by announcing that "I am an Apache." He assured the audience that he was perfectly tame, however, and they need not run, adding, "anyway, if you have lived here in South Dakota and escaped the Sioux you are safe from Apaches."

The doctor talked most entertainingly of his life, telling how he was captured by a scouting party and taken east when a small child.

* September 26, 1918.

* September 27, 1918.

He was born in Arizona of Indian parents who never saw a white man. Home was a plateau in the mountains of Arizona, where among many unusual circumstances, a horse was never to be seen. United States soldiers were scouting in the Superstition mountains of that state and trailed the Indian camp, which was attacked in the night and among those killed was Dr. Montezuma's mother. The frightened child ran from the camp and clung to a little sapling not far away for protection and here was found and taken away, finally to be sold for thirty dollars to a photographer, who took tin types. In 1871 he was taken to Chicago where he attended public school and later attended schools at Galesburg, Ill., and Brooklyn, N. Y. He graduated from the preparatory school at Urbana, Ill., and then entered the University of Chicago, from which he graduated in 1884, to enter the medical department of the Northwestern University and in four years graduated from that institution. He has been a practicing physician in Chicago for twenty-three years. Dr. Montezuma closed his remarks with a plea for the citizenship of Indians. In conclusion he said: "The Indian department says Indians can't do this, they can't do that, they must remain wards of the government. Here's the contradiction."

Dr. Montezuma's talk was intensely interesting and his story was told in a dramatic way that made the picture of a helpless little Indian boy bereft of his own people very real.

Mrs. Gertrude Bonnin, of Washington, D. C., secretary of the association, who is a South Dakota Sioux, read a poem, "Song of the Ogallalas," written at Deadwood by a South Dakotan in 1898. She appeared dressed in native costume. Mrs. Bonnin is a graduate of a Boston school of dramatic art and her part on the program was decidedly pleasing.

The Rev. Ben Brave of Lower Brule reservation, was among the speakers and told of his efforts to be appointed a chaplain in the army and read the correspondence between himself and the war department relating thereto. He was rejected because of the age limitation. In closing his remarks Mr. Brave read an original poem "The Dust of No Man's Land."

The Rev. Mr. Coolidge, a native of the Arapahoe tribe, told of early experiences of his which were much the same as those of Dr. Montezuma. He was adopted when four years old by a white family and was named Sherman Coolidge after General Sherman and the man who adopted him. He spoke of the part Indians of today are playing in the war, saying that 9,000 are in the service of the United States, and are in every branch of the army and navy. Liberty bonds to the amount of \$13,000,000 are in the names of Indian subscribers. Because of the needs brought about by the war, more crops and stock have been raised by the Indians than ever before. Indians are proving themselves loyal and useful citizens in every walk of life today and he pled for their freedom from ward-

ship. He said that an Indian is chairman of the senate committee of banking and commerce and this committee has revised the currency system of the United States. He said in closing: "If you have such material in the United States it should be encouraged. The Society of American Indians feels that it is a part of the United States and that she should be proud of its part in the defense of the flag. Are you going, after the war, to make democracy safe for the Indian?"

The local band has generously given its services at the meeting of the society and last evening gave several enjoyable numbers.

The majority of the members of the society departed this afternoon,* after election of officers was held. They are very appreciative of the reception given to them by the people of this city and assure us that their visit here has been pleasing in every respect.

SECRETARY'S REPORT IN BRIEF.

Thousands of letters were issued from the office of the Secretary during the past two years. These letters went over-the-top of difficulties in the way of insufficient clerical assistance in the S. A. I. office owing to the great demand for clerks and stenographers in war activities, and the increased cost of mailing because of the higher postal rate. Letters are necessary to keep us in touch with our people on the various isolated reservations but the mere receiving and answering of letters, though a task in itself, is only the very beginning of the Society's real work in the Indian cause.

The Society of American Indians, by its activities, is in a position to give information about conditions now existing in Indian communities. Its duty is to convey its intimate knowledge of Indian matters to the American public for their information. The American people are interested since they are responsible for the final fulfillment of government treaties with Indians. They must be thoroughly informed to enable them to act justly, and impartially with all parties concerned. The Secretary continued her lectures throughout her term of office; and is glad to report that everywhere from coast to coast, she found large sympathetic audiences.

The American press has also responded to the special effort of the Society of American Indians to place items of Indian interest before the millions of readers. For this favor, we are most grateful to the editors and the writers upon Indian subjects.

The Pictorial Publicity Bureau of the government expressed a willingness to get out a poster depicting Indian patriotism in this war. It will be an invaluable source of encouragement to the Indians and a real enlightenment to that large part of our public that is ignorant of the real American in our midst. Public attention to the sterling patriotism of the Indians was invited by the first lady

* September 28, 1918.

of the land when Mrs. Woodrow Wilson gave Indian names to some of our new warships. It will be a fitting and appropriate act of the Pictorial Publicity Bureau to contribute a picture at this time portraying Indian heroism in the war for democracy.

With reference to the discontinuance of the Carlisle school, the Secretary read the following two letters:

September 6, 1918.

Hon. F. P. Keppell,
Third Assistant Secretary of War,
War Department, Washington, D. C.
My dear Mr. Keppell,

I have the honor, in behalf of a small body of Americans, to beg your forbearance in this request for a reconsideration of the non-continuance of the Carlisle Indian School. It is understood that the law of 1882 provides for the reversion of this property for military purposes.

Congress could not know thirty-six years ago that out of the old Carlisle barracks there was to stand today the Red Man's University. This fact bears directly upon Indian education and civilization to which our Government pledged itself in good faith. For the speedy fulfillment of this pledge the need is for more schools like Carlisle.

There must be a greater need for our Government to preserve, for purely economic reasons, the elaborately equipped machinery of the Carlisle School plant, for its honor bound obligation to educate the Indian. The transfer of Carlisle students to other Indian schools inferior schools (for Carlisle is leading all the other schools) does not make up to the race the loss of educational opportunities only Carlisle can give. This is a serious loss, in the face of the sad fact that approximately 20,000 Indian children eligible for schools are still without schools in our America.

Realizing that old laws are amended to meet the needs of new conditions; and that our constitution is amended from time to time, I humbly beg to suggest that a reconsideration of the Carlisle matter be made with a view to taking necessary steps by which some other Indian school plant less vital to Indian education be accepted in lieu of Carlisle for military purposes.

Very earnestly,

(Signed) GERTRUDE BONNIN,
Secretary.

September 16, 1918.

My dear Miss Bonnini:

I beg to acknowledge your letter of September 6th and regret that during this present emergency Carlisle Indian School may not be continued in its former capacity. As you are aware, every effort is being made to win the war in the shortest time and nearly every

institution in the country has been asked to contribute in a greater or less degree to this end.

I sincerely trust that this change will not work a hardship upon your people and that they will find in other institutions the goal towards which they are aiming.

Very sincerely,

(Signed) F. P. KEPPELL,

Third Assistant Secretary.

Miss Gertrude Bonnin,
Secretary, Society of American Indians,
Washington, D. C.

"In other institutions," such as the public schools and American colleges, the American Indian must seek education. Under rules promulgated by the Hon. Secretary of the Interior, contracts are made with public schools for a few Indian students. This is truly a great stride in the right direction. *May it not be carried further by contracting with high schools and colleges for the education of American Indians?*

This war has emphasized in many ways the need of higher education for the Indians, and that the Indians themselves must make the effort upon their own initiative. They must have a voice in the manner in which their funds shall be used for their education and civilization.

In the olden days, the Indian hunter went forth in search of game that the family be fed and clothed. He did not sit in his tent waiting for some one to bring him food and raiment. Neither can the Indians today wait for some one else to bring to their door the indulgence of human rights. The Indians must go forth in search of the new game,—higher education, that they may enjoy equal rights with all American citizens.

In conclusion the Secretary reports that in the main the Society's plan to work for those large principles which benefit the many has been adhered to, exceptions being made in the cases where those concerned appeared to be pitifully helpless and suffering in distress. Never a penny has been received for remuneration from those who received aid in the name of the Society of American Indians.

TREASURER'S REPORT

The Treasurer, Mrs. Marie L. B. Baldwin, not being present at the Conference, transmitted a statement regarding the receipts and expenditures of the Society. This statement was received in time to be read at the last business session. The Auditing Committee was unable to audit the report as the books and vouchers had not been forwarded. The Committee was instructed to meet in Washington, D. C., at its earliest convenience and submit its written report to the Executive Council.

ELECTION OF OFFICERS.

The officers elected are: President, Dr. Charles A. Eastman; First Vice-President, Rev. Philip Gordon; Secretary and Treasurer, Gertrude Bonnin; Chairman, Advisory Board, Rev. Sherman Coolidge; Vice-President on Education, Rev. Henry Roe-Cloud; Vice-President on Membership, DeWitt Hare; Vice-President on Legislation, Hon. C. D. Carter.

A WORD ABOUT ASSOCIATE OFFICERS.

The Constitution and By-Laws of The Society of American Indians provides for officers of the Active Membership only. However the appointment of Associate Officers by the Associate Division was an action that met with the tacit and hearty approval of the Indian members. This year, owing to the fewness of the representatives of the Associate membership, the election of new Associate Officers was deferred for the time being.—*Acting Editor.*

THE AMERICAN INDIAN*

BY CHARLES E. DELAND

IN speaking upon this privileged occasion, in behalf of the State Historical Society, upon the subject of the Red Man—a subject with which its annals are so replete—I feel that it is but to speak in behalf of the Indian himself.

For the historical records everywhere reveal that the aborigines of this land we call our own, have by dint of wrestling from the soil the primary products necessary to civilized existence by employing artifacts wrought from rude materials at hand; by facing the gaunt spector of hunger with Spartan fortitude; by living in that communion with Nature which is at once the inspiration to religious devotion and the badge of wisdom; and by now resisting at arms the wrongs inflicted by the white man, such as the latter never would have tolerated, now yielding when further protest meant annihilation—have placed the American people and government under obligations so great, and reaching back to times so remote, that the deplorable reflection must be indulged in that the score can never be squared!

And the record in the Northwest is but a repetition of what had preceded in the earlier developments under Caucasian rule upon the American continent.

For generations now counted in centuries have Indian rights been buried in the grave of oblivion. This notwithstanding our remote ancestors won the struggle to establish in government the theory that all men are created free and equal!

* Address delivered before the Society of American Indians, at the House of Representatives in the State House in Pierre, S. D.

In vain that struggle was renewed to prove that the Black Man was not embraced in the memorable Declaration. Yet the Freedman has no such relative status as primary dweller in the New World as has the original American—the Red Man.

He was here before the dream of civil and religious liberty entered the souls of the Forefathers. He was sole occupant of the soil, and sole beneficiary of its bounty and of the countless herds and fowls that furnished him most of his daily sustenance. He was sovereign of the land, to all intents and purposes of a human race. That sovereignty and all fair implications of eminent domain were his by divine right and by active assertion of birthright.

But the ruthless hand of civilized man, as the primary and essential means to the end of conquest by physical force, and as the boasted adornment of Christian faith, in competition among foreign colonizing powers, conceived the thrifful platitude that sovereignty attended discovery and occupancy. Discovery by an assumed superior race was the sole pre-requisite.

Here is the record from the highest court in the land, sanctioning the principle which meant despoilment of Indian right and occupancy:

It is the famous precedent in which the Federal Supreme Court, in adjudicating the legal effect of discovery and occupancy, laid down this rule:

"The right was extended to the absolute appropriation of the territory, the annexation of it to the domain of the discoverer. It cannot be questioned that the right of sovereignty, as well as of soil, was notoriously asserted and exercised by the European discoverer. From that source we derive our rights, and there is not an instance of a cession of land from an Indian nation, in which the right of sovereignty is mentioned as a part of the matter ceded."

And an implied legal justification for assertion of such alleged right, was found on the assumed fact, recited by the court, that the discovered country was "occupied by a race of hunters, connected in system by scarcely a semblance of organic government."

But substantial government inhered in the tribal laws and customs of the Indians. It was organic, since it emanated from the necessity attending every community ancient and modern of preserving social order and promoting the common welfare. It served the Indian well, since it was self-made and commensurate with the enlightenment of the body politic. That he was a hunter was as significant of his civic status as is the fact that the white man's mark of order and contentment under government is some form of industry.

And so, in this zealous and overreaching competition between European nations to establish colonies in America, and its sequence in the advent of Caucasian government to sanction conquest of territory won by discovery and occupancy, the Indian sovereignty,

which it had been necessary to displace in order to set up another more forcible, was in theory ignored—for lo, it had never existed! And it never existed because forsooth it was never "*mentioned*" as a part of the matter ceded." Alas! for that wardship which was and continued to be *guardian* of this red man's rights!

But reason can not solve this apparent anomaly. Logic can but hint at the mystery of that "justice" which satisfied the encroachers that they were justified. It was the inevitable repression of the primitive by the sophisticated race whose destiny was to fructuate through the resistless spirit instinctive of power and dominion!

And thus the bow and arrow, symbol of the denizen whose laws were not in books but in hearts and reverential awe for the Power in the Clouds, became the reproach of the vaunted White Man and the excuse for his dominion!

I hold in my hand copies of what are believed to constitute substantially all the Indian treaties entered into between the United States and the various bands and tribes of the Dakota or Sioux Indians; beginning in 1825 and ending in 1889—twenty-four in number.

But treaties are but landmarks upon the artificial highway of Indian life. They but too dimly reflect his daily experience. Behind every one of them lurks a tale of repeated invasion of his rights, some of which even utmost endeavor of historians to fathom has proven unavailing.

Stalking across the continent came this behest of the "civilized," until one of its most disastrous and shameful consequences was manifested under the federal arms, when the Dakota Indians, peacefully exercising that sacred and romantic right of hunting where they had a double right to hunt, were ruthlessly routed by the military until, maddened by this injustice and that of being bereft of rations due them at agencies, they assembled in the god-given right of self-defense and under the inspiration of outraged justice, and launched their entire force against the newly-boasted onset that culminated in the Custer Massacre!

This natural right to roam and hunt was expressly recognized by the Treaty of 1868—*outside* of their reservation they could range; for it reserved to them the "right to hunt on any lands of North Platte and on the Republican Fork of the Smoky Hill river, so long as the buffalo may range thereon in such numbers as to justify the chase." Moreover, the whole country "north of the North Platte and east of the summit of the Big Horn mountains" was to be "held and considered unceded Indian territory," and the United States stipulated and agreed "that no white person or persons shall be permitted to settle upon or occupy any portion of the same, or without the consent of the Indians first had and obtained, to pass through the same; and a similar provision prohibited such entry of

whites—excepting only certain officers and agents into the reservation proper.

Yet, in spite of these plain barriers against invasion of Indian rights, the cupidity of the white man, lusting for gold in the forbidden country of the Black Hills, prevailed upon the War Department to come to his rescue by instituting war against the peaceful roaming Sioux!

This national outrage was denounced by the commissioners thereafter negotiating for surrender of the Black Hills, in their report to the President, as "dishonorable to the nation, and disgraceful to those who originated it."

But, the awful deed was done. Another eternal burial of Indian rights had been registered. It was an instance. The continent is strewn with them!

The traditional refrain that long ago characterized the sentiment of Christendom concerning the American Indian, regarded him as an expiring race. It was crystalized in the phrase "The Indian's Lament." For in the domain of the spiritual there dwelt a haunting regret for his fate.

But lo! From the storied mound that marks the sacred ashes of his past, there rises the holy incense of a song! From disaster that seemed to portend eternal defeat the Indian, brave and true through all his countless trials, is risen to a new estate—the promise of rarest immortality!

For his folklore is being transmuted, through the precious medium of his own rhythmic melody, into that classic which time shall fashion as the background of American folksong.

The plantation melodies of our first Freedman are to be differentiated by the plaintive and sincerer note of the red man's cult; until the greatest of the Emancipated shall be the American Indian!

And the Indian maiden shall typify that final composite which is destined to render the Music of America the coveted of earth!



INDIAN PATRIOTISM*

BY CHAUNCEY Y. ROBE

Mr. President, Ladies and Gentlemen:

My subject for speaking here is, "Indian Patriotism."

We know that the "Indian Patriotism" has always existed among the American Indians—as we see that they have demonstrated in this Great World War.



GOVERNOR WILLIAM NEPTUNE (Passamaquoddy)
His Son with Other Indian Soldiers of His Tribe.

After the Discovery of America the Pilgrims came to our shores to seek for freedom in our native land, the red men have welcomed them with their right hand of fellowship on that famous "Plymouth Rock"—the foundation of human liberty.

The American Indian has helped the white man to fight for the "Declaration of Independence" and in every succeeding war since that the Indian has sacrificed his blood under the emblem of the United States.

More than a year ago when the United States entered upon this world conflict for the principles of freedom and democracy, by patriotic motives thousands of American Indians have gone forth

* Address given at the Seventh Conference of the S. A. I., Pierre, S. D.

to answer the call for service and now today they have engaged in every branch of the war service, that there are millions of dollars they have invested in the Liberty Bonds and thousands of dollars donated to the Red Cross and the Y. M. C. A. services.

The American Indian is not lacking in patriotism, he is not a disloyalist—a slacker or a traitor, but is a true patriot.

The Indian—the native of America—has more right to fight for freedom in this great war. Now we see that they are right in the thickest of firing line, fighting the German savagery—sacrificing side by side with the Allies on the great European battle fields to save the world for civilization, freedom and democracy.

In this war we see that the Indian has demonstrated his bravery and patriotism. At the battle front two American Indians—a lieutenant and a private, were on scout duty, found their way through the German line several miles back and there they have found a staff headquarter, peeped through the window, the German officers smoking and drinking wine. The Indian scouts stepped back and threw their grenades through the window, killed all but one trying to get out for help. Private Jas. Stiff Tail, one of the Indian scouts, drew out his revolver and shot him dead. After this disturbance, both the Indian scouts were wounded, yet they returned through the German line to the American side and then back to the hospital and there Private James Stiff Tail was asked how he was. He said, "I am all right," and expired. The noble deeds of these two Indians will go down in history. Private James Stiff Tail, a full blooded Sioux Indian of South Dakota, has died among the honored dead in this great war for the cause of freedom and democracy and that the glorious stars and stripes of America may wave forever.

We, the American Indians, are not all dead, and we will fight on and die fighting for this freedom.

We will not offer our "Pipe of Peace" to the Kaiser of Germany until his government will be crushed and buried and the people of Germany will be freed under a new government and that the people of the world will live under one unity, peace, liberty and democracy.

Within the last decade there are many millions of European emigrants that have landed in America—some having come from the German Empire, colonizing among themselves within our borders, speaking their own language. They have no respect for our American laws and seek to Germanize America. The Germans and every other nationality colonization are dangerous—Un-American.

We must Americanize our glorious America under one government, one American language for all, one flag and one God.

INDIAN CITIZENSHIP BILL

Mr. S. M. Brosius, of the Indian Rights Association, read before the seventh conference of the Society of American Indians a House Bill which combines all the good points of two separate citizenship bills, one introduced by Congressman C. D. Carter of Oklahoma and the other by Congressman Carl Hayden of Arizona. Copy of this merger reads as follows:

65th Congress,
2nd Session.

H. R.
IN THE HOUSE OF REPRESENTATIVES
March .., 1918

MR. CARTER of Oklahoma, introduced the following bill; which was referred to the Committee on Indian Affairs and ordered to be printed:

A BILL

For the purpose of conferring citizenship upon Indians, segregation of Indian tribal property, and for other purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That every Indian born within the territorial limits of the United States is hereby declared to be a citizen of the United States and shall have the benefit of and be subject to the laws, both civil and criminal, of the State or Territory in which they may reside, without in any manner impairing or otherwise affecting the right of any such Indian to tribal or other property.

Sec. 2. That the Secretary of the Interior shall within one year after the approval of this Act cause to be made a complete and final roll of all persons entitled to membership in each tribe of Indians to whom allotments of land have been heretofore or which hereafter may be made, and no person whose name does not appear on such membership roll as approved by said Secretary shall thereafter participate in any benefits derived from the tribal funds or other property of any such tribe of Indians.

Upon the completion of such final roll of members the said secretary shall determine and designate all members having a quantum of less than one-half Indian blood and shall issue patents in fee to all able-bodied and mentally competent Indians over twenty-one years of age of less than one-half Indian blood for the lands which have been heretofore or which may be hereafter allotted to them. And any Indian who has been heretofore or who may be

hereafter allotted lands from the public domain who is twenty-one years of age, able-bodied and mentally competent, and of less than one-half Indian blood shall likewise be issued a patent in fee to the lands so allotted; *Provided*, That the personal property of any such Indian, of less than one-half Indian blood, on January first, nineteen hundred and twenty-two, and his other individual property on January first, nineteen hundred and thirty-two, shall become subject to taxation by the State or Territory within which the same is located; *Provided, however*, That the stipulations of any treaty, or agreement relating to the nontaxation of allotted lands, shall not be impaired or otherwise adversely affected by the issuance of the patent in fee simple as provided for herein.

Sec. 3. That upon the completion of such final membership roll the Secretary of the Interior, within ninety days thereafter, shall cause a pro rata division to be made of the funds belonging to all tribes of Indians to whom allotments of land have been made and from time to time cause any additional funds to be pro rated which may have been derived from the proceeds of sale or other disposition of the tribal property belonging to such tribe of Indians. Such pro rata shares shall be credited to the individual members whose names appear on the final membership roll of the tribe and held in trust until such time as in the discretion of the Secretary of the Interior, or as otherwise hereinafter directed, the pro rata shares may be paid to the beneficiaries or extended for their benefit upon their application therefor; *Provided*, That during the time which any of said funds are held in trust by the United States the same shall bear interest at four per centum per annum, but in no case at a less rate than is now provided by law respecting such fund; *Provided further*, That within ninety days after the completion of the final membership roll of any tribe of Indians the Secretary of the Interior is hereby authorized and directed to pay, upon their application therefor, to all able-bodied and mentally competent Indians over twenty-one years of age, having a quantum of less than one-half Indian blood their pro rata shares of all tribal funds, after deducting any portion which may have been previously paid, together with any other funds which may be found to be due them, and thereafter to pay to other able-bodied and mentally competent members of less than one-half Indian blood their shares, upon application, after they reach the age of twenty-one years; and within ninety days after the completion of the said final membership roll, the said Indians of less than one-half Indian blood upon receipt by them of their pro rata share of tribal funds then due shall thereafter be free from any and all restrictions or supervision by the Federal Government; *And provided further*, That nothing contained in this Act shall be construed to impose restrictions heretofore or which hereafter may be removed from Indian lands or other property, nor to prohibit the Secretary of the Interior from removing restrictions upon such allottees as in his opinion may be expedient.

Sec. 4. That all or any portion of the pro rata share of the funds or other property placed to the credit of or found to be due to any member of a tribe who shall die intestate which remains unpaid at the date of his death shall descend to his heirs and personal representatives in accordance with the laws of the State or Territory relating to such funds or other property.

Sec. 5. That where allotments of land have been made to any tribe of Indians and there remain certain members of such tribe who, at the time such allotments were made, were legally entitled and did not receive an allotment by reason of there being an insufficiency of tribal land, the Secretary of the Interior may determine the equities in such cases and may credit such individual members with an equitable share of the tribal funds in lieu of land before making the pro rata division of such funds to the members of the tribe entitled thereto as provided in section three of this Act.

Sec. 6. That for the purpose of determining the competency of Indians and placing them on their individual responsibility, the President of the United States shall appoint three commissions, each commission to be composed of three persons, one of whom shall be a member of an Indian tribe, another a member of the Board of Indian Commissioners, and another to be designated from the Indian service, the last of whom shall have a civil-service status.

Sec. 7. That each commission shall organize by electing one of its membership chairman and another secretary, and each commissioner shall receive a salary of not to exceed \$2,500 per annum and expenses while actually engaged in the discharge of the duties imposed hereunder, and not to exceed \$50,000 of the amount of \$135,000 carried under the head "General expenses of the Indian Service," at page thirteen, of the Indian appropriation bill which passed the House on January twenty-second, nineteen hundred and eighteen, is hereby made available for such purpose. The term of office of each commissioner shall be two years, during which time such work shall be completed, at the end of which time all of such commissions shall be abolished.

Sec. 8. That it shall be the duty of such commission to visit in person each Indian reservation and other community in the United States where Indians have been or may hereafter be allotted lands and whenever practicable the home of each such Indian of one-half or more Indian blood with a view to establishing the capabilities of each, removing restrictions from upon his lands and other property, and delivering to him a patent in fee if he is adjudged to be competent by such commission.

Sec. 9. That each commission shall make a detailed report to Congress annually on the first Monday in December setting forth the progress of the work, showing the number of applications received, those favorably acted upon, and those rejected on each

Indian reservation and in each community where lands have been or may hereafter be allotted to Indians, and shall further report the number of reservations and communities where lands have been, or may hereafter be, allotted to Indians but not reached by their investigations, and any other data that may assist Congress to deal intelligently with the question of competency and incompetency of Indians.

Sec. 10. That the provisions of this Act shall not apply to the Five Civilized Tribes nor to the Osage Tribe of Indians in Oklahoma.

CONGRESSIONAL VIEWS ON INDIAN APPROPRIATION

FROM THE CONGRESSIONAL RECORD, MAY 16, 1918

Mr. Walsh. I want to ask the gentleman another question, and if he will permit me I shall preface it with a brief statement. I notice that the bill as coming from the conference committee is larger than as it passed the Senate in its total. I want to ask the gentleman if he can hold out any hope to the House or to the country that some of these days the Government will not have to bear this enormous burden on account of the Indian activities, and whether or not the Indian Bureau shows any signs of economy or of adopting a plan which would perhaps relieve the Government of this burden and permit the Indians to embark upon a program where they would not be considered objects of charity to such a large extent or wards of the Nation? Can the gentleman give any assurance that at some time in the near future we will not have to make such tremendous appropriations for this activity?

Mr. Carter of Oklahoma. Mr. Speaker, the gentleman from Massachusetts has asked a question which goes to the very heart of this proposition of Government supervision of the Indians. It will be necessary to continue these appropriations, and perhaps increase them from year to year, until our Indian Bureau shows some better progress in two particulars—first, that of divorcing the competent Indian from further supervision by the Indian Bureau, and, second, the elimination of red tape and duplication of work.

Mr. Walsh. Of course that will be taken care of by the Overman bill.

Mr. Carter, of Oklahoma. The ultimate object of the Indian Bureau should be to eliminate itself. That is to say, the efforts of the Indian Bureau should be primarily directed to the culling out of every competent Indian, placing him on his own responsibility, turning him loose, and letting him go hence. This in itself should eliminate a large, unnecessary expense that is now being incurred by the Government, and in addition would admit of Indian Bureau officials giving more judicious and intelligent supervision of the full blood, whom we should consider as the real ward of the Government. Second, that of elimination of red tape and duplication of work is just as important from the standpoint of economy to the Treasury,

and could, in my opinion, be done without any violence or injury whatever to the Indian. No one knows or can ever attempt to say just how much money is spent unnecessarily on this proposition of red tape and duplication work, but your Indian Committee has been able to find quite a good deal of it.

It should be eliminated; but the very moment that any serious attempt is made by Congress to carry out either of these reforms, it invariably brings into opposition, with all the forces of false sentimentalism, reaction, and stagnation, and if the future can be judged by the past these forces will probably be strong enough to accomplish the defeat of such reforms for some time to come, and in the meantime it will be necessary to continue and perhaps increase appropriations carried by this Indian bill.

Mr. Walsh. Does the gentleman intend to be serious when he expresses the hope that any Government bureau ought to divert its activities toward a course which will eventually eliminate itself? That does not seem to be the purpose that inspires any branch of governmental activity. On the other hand, it seems to be its object to perpetuate itself. I fear from what the gentleman has said that that is the program that is being followed in this bureau.

Mr. Carter, of Oklahoma. Mr. Speaker, I cherish no vain delusions that any man is going to seek to eliminate or even curtail his own jurisdiction.

As competent Indians are divorced from the supervision of the Indian Bureau, as red tape and duplication of work is eliminated, just in that proportion will the jurisdiction of the Indian Bureau be decreased, and just in that proportion will the employees of the Indian Bureau be cut down. Under such conditions we can not hope for these reforms to come from one of our bureaus itself. It is not in the probability of the cards that it will be done in this way. In the very nature of things none of us seeks to diminish our own jurisdiction. All of us are rather more inclined to attempts at reaching out and covering more territory; so, in my humble opinion, it is expecting too much to hope that any such reforms will ever be instituted in a serious way by the Indian Bureau or any other bureau under like conditions. Since we can not hope for such reform from that source, then there is but one alternative left, and that is for Congress to do it itself.

Mr. Butler. That is right. Why do we not do it? We are a good reform factory.

Mr. Carter, of Oklahoma. We have sought to do it in a slight extent right in this bill. The Senate placed an amendment in this bill which is numbered 60. This amendment, in a small way, sought to cut out some of the red tape and duplication now in vogue, but the House conferees and the Senate conferees at the time apparently did not think it would accomplish very much as the Senate passed it, so we undertook in conference to have this Senate amendment

amended so as to do some real service, as we thought, in the way of elimination of red tape and duplication of work, and in a way which I verily believe would have done no violence or injustice whatever to the Indians, but would have proved a real service to them. This amendment as amended was agreed to without contest by all the conferees, and our conference report was filed in the House and Senate. What happened? History simply repeated itself. The forces of reaction immediately got on the job, the conferees were called back together, and we were required to eliminate the only part of the amendment which we believe would have done a real service to the Indians.

* In connection with that let me call attention to a bill which I introduced early in the session, which has received some considerable consideration from the Committee on Indian Affairs, which was sent many weeks ago to the Indian Bureau for report, but which, up to this time, has failed to receive any report either favorable or adverse. This bill provides for the issuance of trust patents to and divorcing from Government supervision all Indians of less than one-half Indian blood. This line of demarkation was not placed at less than one-half Indian blood as an arbitrary dividing line or without due consideration.

That question was carefully thought out before the bill was introduced. Let us consider for a moment what antecedents are necessary in order that a person shall be of less than one-half Indian blood. A person of less than one-half Indian blood must have had a father and mother who both had white blood, otherwise he would himself be one-half or more than one-half Indian blood. Then this person of less than one-half Indian blood must have been reared by two parents both with an admixture of white blood. Consequently he could not have been raised as an Indian, but necessarily must have been raised as a white man. He must have been raised as I was raised, as my Cherokee friends from Oklahoma, Mr. Hastings and Mr. Chandler, were raised—not as an Indian, but as a white man—and it seems to me that it is perfectly foolish for our Government to continue supervision over such citizens as these. When I came to Congress, having been elected by about 300,000 people to transact their business in this body, I came here restricted so that I could not sell an acre of my allotted homestead land without the permission of the Secretary of the Interior. One of the first things I did when I came here was to persuade Congress to change the law which so restricted me, but there are many competent Indians throughout our country whom the Government still undertakes to supervise, and they should be set free. This rule should apply to every competent Indian in the land.

In justice to the Secretary of the Interior I must say that he has recently been accomplishing some good things along this line

* Citizenship Bill.

with his competency commissions; these commissions, I understand, to be not under the Indian Bureau, but make their reports direct to the Secretary of the Interior. But I do not think even this work is proceeding with sufficient expedition to warrant any hopes of cur-tailing the Indian appropriations in the near future.

Mr. Fess. What proportion would be set free of supervision of the Government if the gentleman's bill should pass?

Mr. Carter, of Oklahoma. I have not any statistics at hand and it would be guesswork, but I should say that 20 to 30 per cent would be dismissed from supervision at once, and the bill provides machinery for removing restrictions from others as they are found to be competent.

Mr. Walsh. And the appropriations reduced accordingly?

Mr. Carter, of Oklahoma. Certainly; and the appropriations reduced accordingly.

Mr. Fess. Will the gentleman yield?

Mr. Carter, of Oklahoma. I will.

Mr. Fess. Is it not a rather unusual thing for these appropriations to increase when the purpose of the supervision is to put the Indian where he can be self-sustaining?

Mr. Carter of Oklahoma. I would not use the word "unusual." We might say "surprising." It is the usual thing to do, because when I came to Congress, as I recall now, this appropriation bill carried about \$9,000,000 from the Treasury. Now, as the Indians have progressed and are developing along with this wonderful civilization of ours, we find we must now appropriate from the Treasury over \$11,000,000.

Mr. Butler. Did I hear the gentleman correctly to state that when he came to Congress his affairs were managed by this bureau?

Mr. Carter of Oklahoma. When I came to Congress I had 160 acres of land that I could not sell, which I could not lease for longer than one year without asking the permission of the Secretary of the Interior.

Mr. Butler. Was it by reason of this management the gentleman was so efficient when he came here? (Laughter)

Mr. Walsh. In spite of it.

Mr. Cramton. Will the gentleman yield?

Mr. Carter of Oklahoma. I will.

Mr. Cramton. While the illustration the gentleman gives is, of course, of peculiar force here in the House, where the gentleman is known and his capacity is known, the gentleman also would be willing to state that there are thousands of persons of more than half Indian blood to whom it would be a real disaster if the protection of the Indian Bureau as an agency in the Government were withdrawn.

Mr. Carter of Oklahoma. Oh, Mr. Speaker, no one will go any further than I to protect the real Indian. No one has gone further

than I to protect him, and I have been subjected to contumely and abuse of some few people who ought to have been my friends on account of my attempts to protect the real Indians. No one will go further than I. I do not want the gentleman to misunderstand me. I do not want to say that the Indian Bureau can be wiped out with one stroke of the pen.

Mr. Cramton. I am simply endeavoring to get a statement from the Gentleman—

Mr. Carter of Oklahoma. But if you expect to have any lessening of expense, if we expect a procedure which will lessen the jurisdiction and expense of any of our bureaus, then the Congress itself must do it, for we are not going to be able to rely upon any man or agency to do it.

PLATFORM AND RESOLUTIONS

The Society of American Indians, assembled in its Seventh Annual Conference at Pierre, S. D., records its profound sense of the patriotic devotion and obligation which the great world-war now raging in the height of its fury has impressed upon the Indian. With pride and gratitude, attention is called to the unswerving loyalty, the voluntary and enthusiastic response to the call of country with which the native race of America has met the challenge of the hour. The number of population being considered, it appears that the Indians of the United States as also those of Canada, notwithstanding many injustices of the past, have entered military service in as large a proportion, if not in excess, of other elements of the inhabitants of the land. More than three-fourths of these Indians in service have volunteered, and they are enrolled in every branch of their country's service. The Indians' subscription to Liberty Bonds, and to the war activities, of the Red Cross, Y.M.C.A. and allied organizations, and the production and conservation of food to help win the war, have been not only generous but have surpassed expectation and their share of quota of assignments.

The close of the war should see the legal status and conditions of the Indians greatly improved. A grateful government and people will not withhold from the native American race full rights as free men under the Constitution. For this primary right and fundamental claim of the original occupants of the land we make renewed demands. It is the greatest anomaly of history that the Indians in this land of their nativity should be deprived of the privileges of democracy, the liberty which they love and crave, and should be subjected to reservation restrictions and petty oversight and control, without citizens' rights or a voice in the government.

The "Declaration of Policy" in relation to Indian affairs, issued on April 17, 1917, by Secretary Lane and Commissioner Sells, is an advance step in response to the urgency of this Society, as expressed

in its platforms of recent years. It contemplates not the vanishing of the Indian but the disappearance of the race as a special problem and the releasing of restrictions and federal control.

As our government is at this time engaged in a heroic struggle against the German government which is animated by the spirit of the ancient barbaric Hun, it is only fitting and consistent that this contest should also see the shackles loosed from the Indian race—shackles which confine and retard these liberty loving native Americans.

We call upon the country and Congress to take immediate action for the abolishing of the Indian Bureau. It should be recognized that the Indian Bureau was never intended to be a permanent part of the Interior Department, but was erected merely to perform a temporary function.

We urge the prompt division in severalty upon the books of the government of all funds held in trust by the United States for all Indian tribes, and that these individual accounts be paid as soon as possible. Annuities and doles foster pauperism and are a curse to any people capable of independence and desirous of self-respect and esteem of their fellow men.

We particularly call attention to the distressing condition of the Jicarilla Apaches of New Mexico; and the new danger to the peaceful and worthy Pimas, of Arizona, of being deprived of their irrigating water supply. The Government should act promptly and strongly in relief of these conditions.

We commend the new system of instruction and vocational training inaugurated last year throughout the Indian Service.

We respectfully urge that school facilities be speedily provided for the thousands of children without such advantages, that teachers entrusted with the Indian development be carefully examined and selected, and that indifferent and inefficient employes be weeded out of the education service. The slogan of all responsible persons entrusted with the education of Indian young people should be "Maintain the Standard." There is great danger of making the war conditions a reason for lowering the tone and of excusing young people for non-attendance.

We call attention to the unseemly competition that often exists between the reservation and non-reservation Indian schools, especially under the limitations of the \$200 per capita basis, and the curtailing of the liberty of parents to send their children to the schools of their preference, and even the jailing of offenders.

We renew our position on the subject of the suppression of the liquor traffic among Indians and the opposition expressed at our Cedar Rapids Conference to the use of peyote and the commerce in this drug.

With the plea for Indian rights and the demand for full freedom and citizenship, we recognize that new responsibilities are in-

volved and new duties of self development and service to mankind. We call upon our people to prepare by education, public spirit, patriotic devotion, and mingling with the white people of the land, for the larger sphere of activities and the greater influence involved in their complete emancipation from wardship and from paternalistic government control.

The Society of American Indians occupies the field of organization as the one national society, composed of Indians and their white friends, as the exponent of Indian welfare and advancement, and the country's good. We call to our colors all forward-looking, unselfish Indians of good-will and pride of race whose cooperation and support are greatly needed at this epochal time in Indian life. With gratitude for the inestimable aid of our associate members, we seek to increase their number and to accomplish hearty cooperation.

If there ever was a time when we should redouble our efforts for the welfare of our race it is now. The world is in a turmoil and unrest—war raging on land and sea—our young men called to battlefields, many of them never to return. The conditions summon us to a quickened service in behalf of our native American race and to lives of sacrifice.

Whereas: Our beloved government is at this day engaged in a heroic strife against the Imperial German Government, a government saturated with the spirit of the ancient barbaric Hun, and regarded as a merciless foe to all Liberty loving peoples, and

Whereas: Our beloved government has taken in hand to crush utterly by force of arms, in the name of Democratic living and just nations of the earth this appalling menace, and

Whereas: The American Indians, lovers of Liberty, as no other people, have rallied to the support of our beloved Government, by furnishing thousands upon thousands of their best young manhood,—the cream of their race, and the hope of their future—and millions upon millions of their earnings, and endeavoring to lend their every support to beat to earth the destroyer of this world's Freedom,

Therefore Be It Resolved: By the Conference of the Society of American Indians that the Congress of the United States be requested to grant to the Indians of the United States, that Freedom that America fights for, namely, that Freedom that will loose the Indian from the Prussianic shackles, that binds him to a life of misery, poverty and ruin, and this by enacting forthwith the immediate total abolishment of the Indian Bureau and all of its appurtenances, and furthermore,

Be It Resolved: That copies of this resolution be furnished to the President of the United States, to the respective Chairmen of the House and Senate Committees on Indian Affairs and to the American Press. THE SOCIETY OF AMERICAN INDIANS,
Attest:

By DR. CHARLES A. EASTMAN,

President.

GERTRUDE BONNIN,
Secretary-Treasurer.

CONFERENCE ECHO

Associate Member—"What right has the Indian bureau to dictate to any great church of America when and where church conventions shall be held?"

Impetuous Indian Member—"There, the Indian Bureau has stepped upon the toes of the Missionaries! See how quickly they protest. When the Indian Bureau tramples all over you like it does the Indian then you too will say what the Indian is saying here today."

WHAT THE PAPERS SAY ABOUT INDIANS

AWAY WITH INDIAN BUREAU*

THIS IS THE AIM OF LEADERS AMONG RED MEN

Pierre, S. D., Sept. 29.—*Special*: Leading men among the Sioux have taken advantage of the opportunities of the meeting in this city to attend the meeting of the Society of American Indians and express their views as to what is most desirable for the greatest progress among the Indians of America. The dominant tone of the meeting from both the representatives who have made themselves prominent in the nation and those prominent among the Sioux is that the greatest progress would come with greater educational facilities, allowing their people the same rights and privileges as that of the whites in the institutions of learning of the country, with the use of their tribal funds to pay the expenses of such education where the Indian is not financially able to secure that privilege for himself, as the leading note, and the lesser one that of the privileges of citizenship to all Indians and the wiping out of the Indian bureau system. These and patriotism as another of the features are the leading topics in the meeting.

The one fighting exponent of the citizenship policy and the right of the Indian to manage his own affairs without the Indian bureau is Dr. Carlos Montezuma, of Chicago. He is a native Apache, and when he starts in his argument along that line, hurls himself into the subject as if he were on the fighting line and does not bother to use exactly diplomatic language in his expression of views. As a writer one of his leading messages is entitled "Let My People Go," and in his magazine, *Wassaja*, (his Apache name, meaning "signalling,") he carries his views along the same lines and is as

* (From *Sioux City Journal*.)

radical and outspoken in what he thinks is the real need of the American Indian.

Another of the national leaders is Mrs. Gertrude Bonnin, a South Dakota Sioux by birth and an all around American by training. While she is just as persistent as is Dr. Montezuma in what she believes is to the best interest of the Indian, she is more politic in her language, and while she lacks nothing in persistency and effort she does not attempt to make her points with the same bludgeon effect as that attempted by Dr. Montezuma, but shows the native characteristic of the Sioux, who have shown statesmanship in many of their leaders to a greater degree than those of many of the other tribes. She is a polished and educated woman who is putting her efforts into the work for the Indians of the whole country and shows her tact and ability to handle any situation which arises in the meetings of the society, of which she is the general secretary.

APACHE AND SIOUX*

American soldiers of the latter half of the Nineteenth Century, or, more especially, from the close of the Civil War to the overthrow of Sitting Bull, an event which marked the end, practically, of Indian hostilities within the borders of the United States, almost without exception, in official reports and in memoirs, have been generous in praise of the foe. Sometimes they have been even daring in defense of the chiefs and peoples whose rights they have been called upon to attack. In this they have been ably seconded and supported by the newspaper correspondents who accompanied their expeditions.

Whether dealing with the White River Utes, the Cheyennes, the Apaches, or the Sioux, whether warring in the Verde Valley or on the Rosebud, and whether speaking of Geronimo, Captain Jack, Crazy Horse, Spotted Tail, Sitting Bull, despite all the harsh feelings to which the acts of a foe fighting with his back to the wall was bound to give rise, there is no attempt among the best of the soldiers and writers, at least, to belittle the quality of manhood displayed by the Indians.

Sheridan, Miles, Terry, Merritt, Crook, Forsythe, Reno, and Custer all agree in pronouncing the Indian a worthy foeman. Colonel Cody, or "Buffalo Bill," Capt. "Jack" Crawford, and other celebrated scouts concur in the verdict of their superiors. Thomas MacMillan, John F. Finnerty and Capt. John G. Bourke, among those who reported the final and triumphant campaigns of the white against the red man, exhibit in their writings an intense desire to do justice to the Indian before the court of public opinion. They

* *Christian Science Monitor.*

point out instance after instance to show that the whites were in the wrong, to make it clear that the Indians were left no other course than that which preserved their honor while destroying their tribal independence.

At a recent meeting of the Society of American Indians in Pierre, South Dakota, men in professional, business and official life, descendants of Indians who were regarded as savages forty or fifty years ago, made thoughtful as well as eloquent addresses on the present and future of their race. Among these was Dr. Carlos Montezuma, known and respected for many years in Chicago, whose view of the treatment that should be accorded the reservation Indian is in line with, and at times in advance of, that held by Commissioner Cato Sells and others who have sought, with painstaking effort, solutions that would be alike just to the government and its wards.

The Sioux and the Apaches, who have been liberated to any degree from the reservation shackles, have proved worthy of their independence and capable of making their own way. Their aptitude for meeting the requirements of citizenship is displayed in the readiness with which they have understood the needs of the government in these critical times, and the willingness with which they have responded to the nation's call.

Among the Apaches and the Sioux, at one time supposedly the most unmanageable of all the tribes, not only enlistments but bond sales are numerous. In these tribes, it is said, the women are easily interested in sewing and knitting for the allied soldiers. And it is related that at an Indian camp on the famous Rosebud Agency, recently, a live-stock sale for the benefit of the American Red Cross netted \$1200, not more than half a dozen whites taking part in the affair.

But how rapidly and how well the American Indian is advancing was convincingly shown in a statement made by Dr. Sherman Coolidge,* of Denver, who acted as honorary president of the meeting of the Society of American Indians at Pierre. In simple language this man told of his first visit to Columbus, Ohio, as an Indian boy who could not speak a word of English, and of his second visit to that city, when he addressed the students of the State University.

* Rev. Sherman Coolidge is not the product of the reservation system; but an example of what the public school and American College may do for other Indians, were Congress to liberate the Red race from subservency to a Bureau-System.—*Acting Editor.*

EULOGY*

ON LEARNING OF THE DEATH OF SITTING BULL

BY W. H. H. MURRAY

The land grabbers wanted the Indian lands. The lying, thieving Indian agents wanted silence touching past thefts and immunity to continue their thieving. The renegades from their people among the Indian police wanted an opportunity to show their power over a man who despised them as renegades, and whom, therefore, they hated. The public opinion of the frontier—the outgrowth of ignorance, credulity and selfish greed—more than assented to a plan to rid the country of one who while he lived, so great was he in fame and in fact, must ever stand as a reminder of wars passed and a threat of war to come. Out of all these and other causes peculiar to the condition of things there localized, some accidental and deplorable, others permanent and infamous, was born,—as Milton's Death was born from Satan and Sin,—the plot to kill him.

I knew this man; know him in relation to his high office among his people and in his elements as a man. As to his office or rank, I honored him. He filled a station older than human records. As a man, I admired him. He represented in person, in manners, in mind and in the heroism of his spirit the highest type of a race which in many and rare virtues stands peer among the noblest races of the world. As to his rank and official station, we whites called him a Medicine Man. It is a name that does not name. It is and has been from the beginning of our intercourse with the red man a delusion and a source of delusions among even the scholarly. This man, Sitting Bull, was a *prophet*, not war chief, to his people. The seer, in the line of seers of a race, beside which as to antiquity, the Jews are but mushrooms. What was a misnomer, a joke, a term of contempt to us in our ignorance of fact and ancient things, to the red men—(for the term Indian as applied to them is also a misnomer and a proof of 14th Century ignorance) was a rank above all ranks won or bestowed by the tribe; an office above all earthly offices, connected with and symbolic of the highest truths and deepest mysteries of their religion.

Hence, by virtue of his office old as custom and tradition, this man Sitting Bull, was counsellor of chiefs, the Warwick behind the throne stronger than the throne, the oracle of mysteries and of knowledge hidden from the mass; hidden even from chiefs, to whose words advise and authority all listened as to the last and highest expression of wisdom.

* *New York World*, 1890.

Such was sitting Bull as to his office, as interpreted and understood from a standpoint of knowledge of the religion, the traditions and superstition of his people. That he was faithful to his high office all knew. He was, in fact, Counsellor of Chiefs, that as Joshua did to Moses, so he in hour of battle upheld their arms till the sun went down and the battle was lost or won, let all who fought his tribe declare: That the gods of his race found in him a high priest faithful to his trust none may every deny. He lived and he has died, a red man true to his office and his race. That leaf of laurel none can deny his fame—not even his renegade murderers.

But no office however great, is as great as the man if he fills it greatly, and this man Sitting Bull was greater as a man than he was even a prophet. I met him often; I studied him closely as one of intelligence the type of a race (I may add, of a departing race,) and I knew him well. And this I say of him: He was a Sioux of the Sioux, a red man of the red men. In him his race, in physique, in manners, in virtues, in faults, stood incarnate. In face he was the only man I ever saw who resembled Gladstone—large featured, thoughtfully grave, reflective, reposeful when unexcited. In wrath his countenance was a collection of unexploded or exploding thunder—the awful embodiment of measureless passion and power. In conversation he was deliberate, the user of few words, but suave and low voiced. In moments of social relaxation he was companionable, receptive of humor, a genial host, a pleasant guest. In his family gentle, affectionate and not opposed to merriment. When sitting in council his deportment was a model; grave, deliberate, courteous to opponents, patient and kindly to men of lesser mind. I suggest that our Senators copy after him.

In pride he was equal to his rank and race, a rank to him level with a Pope's and a race the oldest and bravest in the world. Of vanity I never saw one trace in him. I would couple the word with Gladstone or Webster as quickly as with him. He was never overdressed. He wore the insignia of his office as a king his robes or a judge his gown. In eating he was temperate; from spirituous drink an abstainer. His word once given was a true bond. He was a born diplomat. No foe ever fathomed his thought. I have watched him by the hour when I knew his heart was hot with wrath, but neither from eye nor lip nor nostril nor sinewy hand might one get hint of the storm raging within. There was no surface to him—he was the embodiment of depths.

Was he eloquent? What is eloquence? Who may say—who may agree as to it? Men tell me that Mr. Depew is eloquent and that New Yorkers go wild with the glasses in front of them when Mr. Choate is speaking. I have read their words. Their eloquence is not of the great Sioux Prophet. Here are some of his words. You can compare them with your orators' best:

"You tell me of the Mohawks. My fathers knew them. They demanded tribute of them. The Sioux laughed. They went to meet them; ten thousand horsemen. The Mohawks saw them coming made them a feast and returned home! You tell me of the Abenaznis. They are the forefathers of all red men. They were the Men of the Dawn. They came from the East. They were born in the morning of the world. The traditions of my people are full of the Abenaznis. They rocked the cradles of our race."

And again:

"What treaty that the whites have kept has the red man broken? Not one. What treaty that the whites ever made with us red men have they kept? Not one. When I was a boy the Sioux owned the world. The sun rose and set in their lands. They sent 10,000 horsemen to battle. Where are the warriors today? Who slew them? Where are our lands? Who owns them? What white man can say I ever stole his lands or a penny of his money? Yet they say I am a thief. What white woman, however lonely, was ever, when a captive, insulted by me? Yet they say I am a bad Indian. What white man has ever seen me drunk? Who has ever come to me hungry and gone away unfed? Who has ever seen me beat my wives or abuse my children? What law have I broken? Is it wrong for me to love my own? Is it wicked in me because my skin is red, because I am a Sioux; because I was born where my fathers lived; because I would die for my people and my country."

And again:

"They tell you I murdered Custer. It is a lie. I am not a War Chief. I was not in the battle that day. His eyes were blinded and he could not see. He was a fool and he rode to his death. He made the fight, not I. Whoever tells you I killed the Yellow Hair is a liar."

But why tell more of this man. Does this generation love justice enough to ask that it be shown the red man? Have we not as a people fixed the brutal maxim in our language that "The only good Indian is a dead Indian?" We laugh at the saying now as a good jest, but the cheeks of our descendants will redden with shame when they read the coarse brutality of our wit. I read that the great Sioux was dead, that he was set upon in the midst of his family, with his wives and children and relatives around him, that he had committed no overt act of war; that he was simply, so far as aught is known—moving himself, his kith and kin from the midst of cold, hunger and peril, and that while doing this, a company of Indians,—yclept Indian police—many of them despised renegades from his own tribe and enemies of his under cover of United States Cavalry—placed suspiciously handy to see that the renegades of his tribe should not fail in killing him—(they went to kill)—had killed him, and I said—understanding the conditions and circumstances better than some—I said: "That is murder." And then I read in a great journal that "everybody is well satisfied with his death." And I cried out against the saying as I had against the deed.

I read that they buried his body like a dog's—without funeral rites, without tribal wail, with no solemn song or act. That is the deed of today. That is the best that this generation has to give to this noble historic character, this man who in his person ends the line of aboriginal sanctities older than the religion of Christian or Jew. Very well, so let it stand for the present. But there is a generation coming that shall reverse this judgment of ours. Our children shall build monuments to those whom we stoned, and the great aboriginals whom we killed will be counted by the future American as among the historic characters of this continent. Moreover, I ask that "*The World*" (N. Y.) to send out through all the land this request of mine that the spot where this great character was buried—buried like a dog—be carefully marked—marked beyond question of doubt, for as the Lord liveth and as my soul liveth a monument shall be builded on that spot before many years—if I live—inscribed to the memory of the last great Prophet of the Sioux, and of the noble characteristics of the red race, whose virtues, like his own, were many, and whose fate was pathetic.

LETTER NO. 366 ABOUT KILLING OF SITTING BULL

By Hugh L. Clark

"General Miles ordered the Indian police to go out and arrest Sitting Bull, and to take him alive and on December 15, 1890, they found him sitting in his tepee and in the "excitement" he was shot and killed at Grand River, N. D." From *Christian Science Monitor*, 1918.

INDIANS IN WAR AGAINST THE HUN

PERSHING'S INDIANS HAS THE ENEMY VERY PERPLEXED

The American Indians in France quickly adjusted themselves to the conditions of the country. They are as cunning as in their native haunts. This is illustrated by an incident when the Germans were withdrawing across the Marne. Indian scouts, with Americans, were sent over the river.

At one crossing three Indians improvised a raft and chained it to the north side of the Marne. They hid the raft and then started on an exploring expedition. The Germans discovered the strange foot prints on the river bank and came upon the raft. They waited the Indians' return. But after reconnoitering, the Indians approached their hidden craft cautiously and scenting trouble, made a hasty retreat.

The Germans realized that these strange red men were not of their kind and therefore the enemy began firing. The Indians ran through the woods like deer and finally struck for the water, in an endeavor to reach the south side.

These Indians, reared along the rivers, swam like Hawaiians and are able to remain below the surface for a long time. The Germans saw the splashing in the water and began firing. The Indians dived and swam downstream under water. When they came to the surface for air, they brought up a handful of clay which they had grabbed from the river bottom and with this they camouflaged their hands and face while on the surface for a brief breathing spell.

Finally the Indians reached the south bank far below the Germans, the current assisting them very materially. Then they crawled back and peered through the bushes and watched the Germans seeking the bronzed figures who apparently had been drowned. The Germans, thoroughly angered, shot the raft to pieces.—Associated Press.

INDIAN TYPE OF WARFARE

He is one of the many Indian patriots who have demonstrated their loyalty to this government by volunteering. The Indians who have not been granted the rights of citizenship were not subject to the draft, but they volunteered in large numbers. Some of the most successful methods of warfare in use in the great conflict overseas are of Indian derivation, such as the recent use of beartraps on the western front by Indian soldiers, which captured their big game in the form of Boches.

Some of the military authorities in commenting on the brilliantly successful methods of warfare employed by the soldiers of this country, have called attention to the fact that the employment of camouflage and surprise attacks are distinctly a reversal to the Indian type of warfare.

The valor of the Indian troops, and self-sacrifice and patriotism of the Indian women loyally doing their bits are evidences of the fact that the Indian has won his right to citizenship and that this step must be the next in American democracy.—*Nashville Banner*.

INDIANS BUY LIBERTY BONDS

The Indians have a good Liberty Bond record. Although they are not wealthy people, on the three loans they have subscribed more than \$13,000,000 or between \$30 and \$40 per capita. The Osages, with a population of only 2,180 subscribed \$226,000 to the last loan.—*New York Evening Sun*.

MORNING STAR

BY ELIZABETH MOORE JOYCE

Many times had Morning Star seen the trees bud in the spring-time. Many times had she seen the green leaves turn to crimson and gold and fall in the forests before the winter snows covered the earth. So many times had she seen these things that her once bright eyes had grown dim, her proud head had dropped and her lithe form had become bowed with age.

But while the passage of time had touched her body, it had not been able to affect her heart. She, Morning Star, daughter of a chieftain, still cherished the great passion of her life, her love for her race.

Sometime, she said to herself, the world would see and understand the sorrows of the Red Man. Sometime some noble son of her people would be led by the Great Spirit to so touch the heart of the great, careless world beyond, that they would be forced to stop and listen. Long years she had waited, patiently, uncomplainingly.

Then, at last, signs of the fulfilment of her great hope began to appear, and the heart of Morning Star rejoiced.

The young men went away for awhile, returning with strange new ways that lightened toil. The maidens, too, after periods of absence, brought back with them wonderful knowledge of domestic arts that made life easier and happier. To their own intuitive knowledge that had come to them from long generations of untram-

meled, freedom-loving ancestors, living close to nature, was added the teachings of the White Man, wrested from books of science and art.

These youths, the hope of the Indian race, came back again to their own people, full of enthusiasm and joy that at last they could be of real service to them as no outsider could be.

Then, as time went by, strange rumblings came from beyond, of a world on fire; of a ruthless warfare against humanity and democracy, of unarmed vessels sunk, of childhood and womanhood outraged, of the great flag of the country dishonored.

Then came the message from the White Father and the young braves gathered together in groups to discuss it. True, few of them could be drafted; they, the native Americans, were for the most part wards, not citizens, of their own country. But they could do better, they could volunteer and they did.

Morning Star watched the preparations with mingled feelings. A thrill of pride went through her heart as she saw the youths assembling, the pride that the daughter of a Chieftain should feel when her people prepare to avenge an insult. For, after all, this great land belonged to them as it belonged to no others, and even though it was true, there had been misunderstandings and troubles in the past, yet, the beautiful flag with its stars and stripes was their own. Who, then, had a better right than they to defend it? But a shadow, too, passed over her heart as she thought of the desolation that would follow the departure of the young men.

With the others assembled to see them go, Morning Star stood, leaning heavily on her cane. She felt old and weary and there was a great burden on her heart. These youths were the last hope of her race and they were going away—to what? All around her was the bustle of departure, hurried leave-taking and last messages. Soon, soon, they would be gone.

Morning Star was old, very old, and she had seen many other hopes perish in the years that had passed. What wonder, then, that her eyes filled with tears that rolled unheeded down her withered cheeks?

Then, suddenly, she came to herself. What, should she, Morning Star, let the young men see her weep because they were going away to do their duty? She drew herself up proudly on the supporting cane and forced back the tears. No, she should not weep, but rather sing because the Indian youths were loyal to their native land, even though her poor old heart ached with the tragedy of it all.

So it happened that amid the confusion and the sorrow of the leave-taking, the quavering voice of Morning Star rose in a song of courage and bravery that the old Chieftain had taught her as a little girl.

The young men heard it and, pausing a moment to listen, went on with their heads held higher and their forms more erect. The

old warriors and the little boys heard it and they wished that they, too, might go. The Indian maidens heard it and they forced back the word of anxiety and bid their lovers and brothers go forth bravely as befitted the loyal Americans they were.

And after the last good-byes had been said and the young warriors had left the old home behind, still faintly to them was borne the bravery song of old Morning Star, taken up by others who stood beside her.

But after they had gone, quite out of sight and hearing, Morning Star raised her dim eyes, still wet with tears, toward the heavens.

"The Great Spirit will not fail us," she said, "They will come back—some of them, and the White Father will know that we have been loyal and true and will remember. I have waited long. I can still wait."

IN MEMORIAM

TALUTA, IRENE EASTMAN*

BY TAVIAN

Since the last issue of this magazine the Great Spirit has taken away from the world a rare, sweet soul of great promise.

Taluta, the young Indian singer, whose voice has so often charmed and thrilled her hearers with her interpretations of Indian music is dead.

So young, so talented, so loyal to her Indian blood and her Indian traditions, her race looked to her with hope and confidence that she would do great things for them. Already she had begun to fulfill that hope. Her picturesque beauty attracted her audiences wherever she went, while her voice, clear and true and possessed of an unusually sympathetic quality, won them completely.

The daughter of Dr. Charles A. Eastman, the noted Sioux Indian, she inherited from her father the noble qualities that make him the power for good he now is among his people. From her mother, Elaine Goodale Eastman, poetess and writer, she inherited the poetic qualities that enabled her to reach the hearts of her listeners.

All who have had the privilege to hear this charming Indian maiden sing, all, in fact, who have known of her rare talent and of all she has accomplished in her short life, must offer to her parents their deepest sympathy.

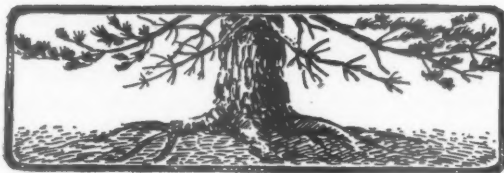
All who love the Indian race and have grieved with them over many hopes deferred and promises unfulfilled, must grieve with them once more over his latest loss.

* Vol. 5, No. 4.

But memory remains, and though Taluta, the sweet Indian maiden shall sing no more the songs that thrill us with their echoes of the wild free life of her people among the woods and hills, yet we shall not forget.

Years ago her mother, Elaine Goodale Eastman, wrote "Ashes of Roses," a poem that since then has found an echo in many hearts. Now in the passing of her beautiful and talented daughter, no words seem more appropriate than those of the bereaved mother:

"When love's warm sun is set,
Love's brightness closes;
Eyes with hot tears are wet,
In hearts there linger yet
Ashes of roses."





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GERTRUDE BONNIN—EDITOR GENERAL

EDITORIAL OFFICE

707 TWENTIETH STREET, N. W., WASHINGTON, D. C.

Subscriptions are included in membership to the Society. Persons not members may secure *The American Indian Magazine* upon the regular subscription of \$1.00 per volume.

THE EDITORIAL COUNCIL invites friends of the race to unite with the native American in providing this quarterly Magazine with a high quality of contributions. Although contributions are reviewed as far as possible, *The American Indian Magazine* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of the individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech can not be limited. Contributors must realize that this journal can not undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

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